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The few available studies of seminary student values fail to (1) represent values of the US seminary student population as a whole, (2) examine relationships between values and other relevant variables, (3) collect data about a wide range of value commitments, and (4) lend themselves to duplication for purposes of studying value shifts through time. An attempt was made to approach these 4 goals in a nationwide survey involving several thousand college students. The instrument used was the Polyphasic Values Inventory (PVI), which consists of 20 multiple-choice questions with responses organized on a liberal-conservative continuum. This paper is a preliminary report of the survey and concerns the responses of 765 male seminary students from 15 institutions. The 5 items in the PVI selected for this report are freedom of enterprise, race relations, sex relations, belief in God, and belief about the Bible. A comparison of the seminarians' responses with normative data from a larger group of college students reveals that both groups endorse private enterprise, but the seminarians tend to support what may be described as the welfare state. They are more liberal in their views on race relations, and 77% of them, compared to 28% of the other students, expressed a belief in the God of the Bible. The seminarians held a less liberal view of sex, and 35% of them, compared to 22% of the other college students, subscribe to the traditional doctrine of Biblical inspiration. (WM)

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AMERICAN THEOLOGICAL STUDENTS: A SURVEY OF THEIR VALUE COMMITMENTS[1]

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BACKGROUND

Values are personal and social ideals, attitudes, beliefs or standards which may be used to evaluate and regulate the actions of the individual and society. These involve the element of choice based on belief or opinion about what is good, right, desirable, or true. Perhaps no segment of the American populace is more influential in communicating and shaping values than are the clergy. Of particular interest are the value commitments of American seminary students, who are the clergy of the future. These commitments are a frequent topic for debate, but much of what is said is based on intuition or limited observation at best. Of the currently available studies of seminary student values (which are few in number) all lack one or more of the following desired characteristics: (1) The study should be generalizable to the American seminary student populace as a whole. (2) It should garner information about a wide range of value commitments. (3) It should examine the relationships between values and other relevant variables. (4) It should lend itself to replication for purposes of studying value shift through time. This paper is a preliminary report of a nationwide survey in which the investigators sought to approach these four

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[1] Paper read at the annual meeting of the American Educational Research Association, Los Angeles, February, 1969.

goals. It is an integral part of a recently completed survey involving several thousand college students and jointly sponsored by the Colorado Journal of Educational Research and the Bureau of Research at Colorado State College.

PROCEDURE

Figures published by the American Association of Theological Schools and the United States Catholic Conference were used to complete an analysis of the distribution of American seminary students by denomination and geographical location. Representative institutions were selected on the basis of this analysis and the interests of the investigators, and random samples were drawn from student directories obtained from the cooperating institutions. Only male students were sampled.

Each student received a letter encouraging his cooperation, a prepaid return envelope, a copy of the Polyphasic Values Inventory, and an answer sheet with provision not only for PVI responses but also for collection of such variables as political preferences, theological position, and other biographical information. Two days following the mailing of the inventory, a follow-up postcard was sent to every student. The answer sheets were stamped with the name of the seminary attended, but there was no provision for identifying the individual student.

The Polyphasic Values Inventory (copyright 1965, John T. Roscoe) is a research tool; it is not a diagnostic instrument. It consists of twenty multiple-choice questions with the responses organized on a liberal-conservative continuum. The questions cover selected philosophical, political, economic, educational, social, personal-moral, and religious areas of value difference. The questions and

responses are intended to require the individual to make judgments of value rather than judgments of fact. The approach is straightforward; there is no attempt to tap unconscious values; the responses are intended to have as much meaning for the respondent as for the researcher. The multiple-choice format lends itself to objective analysis of the responses; however, it does restrict the respondent to the selection of one of the available responses. The authors realize that the response chosen may not precisely represent the position of the respondent; however, the instrument has proven very useful in describing the ways in which different groups of people differ in their selections when confronted with a given set of value alternatives. Each of the questions is treated as a separate piece of information, and no total score is awarded the respondent, who remains anonymous. The instrument is intended primarily for use with college students, and the average college student can complete his responses in less than thirty minutes.

DESCRIPTION OF THE SAMPLE

Fifteen institutions, thirteen of which were affiliated with ten denominations and two of which were unaffiliated, were selected for participation in the research. The institutions, their affiliations, and locations are as follows: (1) Andover Newton Theological School, American Baptist and United Church of Christ, Newton Centre, Massachusetts, (2) Boston College, Roman Catholic, Boston, Massachusetts, (3) Saint Thomas Seminary, Roman Catholic, Denver, Colorado, (4) Candler School of Theology of Emory University, Methodist, Atlanta, Georgia, (5) Iliff School of Theology, Methodist, Denver, Colorado, (6) Golden Gate Baptist Theological Seminary, Southern Baptist,

Strawberry Point, California, (7) Southwestern Baptist Theological Seminary, Southern Baptist, Fort Worth, Texas, (8) Lancaster Theological Seminary, United Church of Christ, Lancaster, Pennsylvania, (9) Luther Theological Seminary, American Lutheran Church, Saint Paul, Minnesota, (10) Northwestern Lutheran Theological Seminary, Lutheran Church in American Saint Paul, Minnesota, (11) Nashotah House, Protestant Episcopal, Nashotah, Wisconsin, (12) Princeton Theological Seminary, United Presbyterian Church, Princeton, New Jersey, (13) Gordon Divinity School, interdenominational, Wenham, Massachusetts, (14) Trinity Evangelical Divinity School, Evangelical Free Church, Deerfield, Illinois, (15) University of Chicago Divinity School, nondenominational, Chicago, Illinois.

A total of 765 inventories (72.9% of those sent out) were returned. Table I reports the distribution of the responses by institution attended.

One of the expressed objectives of the study was to determine the relationships between values and other relevant variables. Among the variables other than PVI responses and institution attended which were recorded for each student, the investigators included the following: (1) age, (2) year in theological study, (3) undergraduate major, (4) political preference, (5) theological position, (6) philosophic preference, and (7) financial status of childhood home. This report is much too brief to discuss the many relationships between these variables and value preferences indicated by the respondents. However, the investigators found two of these variables to be of particular interest in studying the composition of the student bodies from which the participating students were drawn. These two are political preference and theological position; the distribution of these for the various institutions is reported in Tables II and III.

Entries in the tables are in per cents. The bottom entries in Table II are from the normative sample, consisting of 4005 college students from seventeen representative institutions of higher learning throughout the United States.

TABLE I. DISTRIBUTION OF THE SAMPLE

Seminary	Number Returned	Per Cent Returned	Per Cent of Total
Andover Newton	58	82.9	7.6
Boston College	45	56.3	5.9
Saint Thomas	45	64.3	5.9
Candler	49	70.0	6.4
Iliff	45	64.3	5.9
Golden Gate	44	62.9	5.8
Southwestern	48	68.6	6.3
Lancaster	59	84.3	7.7
Luther	57	81.4	7.5
Northwestern	55	78.6	7.2
Nashotah	46	65.7	6.0
Princeton	58	82.9	7.6
Gordon	52	74.3	6.8
Trinity	45	75.0	5.9
University of Chicago	59	84.3	7.7
TOTALS	765	72.9	100

TABLE II. DISTRIBUTION OF STUDENTS BY POLITICAL PREFERENCE

Seminary	Democrat	Republican	Socialist	Other	None
Andover Newton	25.9	36.2	3.4	6.9	27.6
Boston College	68.9	6.7	2.2	4.4	17.8
Saint Thomas	64.4	13.3	0	6.7	15.6
Candler	44.9	24.5	0	8.2	22.4
Iliff	33.3	42.2	4.4	15.6	4.4
Golden Gate	34.1	61.4	0	2.3	2.3
Southwestern	43.8	39.6	0	4.2	12.5
Lancaster	25.4	55.9	3.4	1.7	13.6
Luther	33.3	52.6	0	5.3	8.8
Northwestern	25.5	41.8	0	5.5	27.3
Nashotah	23.9	47.8	10.9	2.2	15.2
Princeton	36.2	34.5	3.4	3.4	22.4
Gordon	3.8	71.1	1.9	5.8	17.3
Trinity	6.7	71.1	2.2	2.2	17.8
University of Chicago	49.2	6.8	5.1	18.6	20.3
765 Seminarians	34.2	40.0	2.5	6.4	16.9
4005 Collegians	32.8	30.7	1.1	4.6	30.7

TABLE III. DISTRIBUTION OF STUDENTS BY THEOLOGICAL POSITION*

Seminary	1	2	3	4	5	6
Andover Newton	0	0	12.1	25.9	55.2	6.9
Boston College	0	0	4.4	55.6	35.6	4.4
Saint Thomas	0	0	20.0	64.4	15.6	0
Candler	0	14.3	30.6	22.4	30.6	2.0
Iliff	0	2.2	8.9	31.1	33.3	24.4
Golden Gate	2.3	27.3	59.1	11.4	0	0
Southwestern	10.4	64.6	20.8	4.2	0	0
Lancaster	0	6.8	25.4	44.1	20.3	3.4
Luther	0	5.3	29.8	43.9	21.1	0
Northwestern	0	10.9	34.5	41.8	12.7	0
Nashotah	13.0	28.3	39.1	19.6	0	0
Princeton	0	6.9	29.3	27.6	31.0	5.2
Gordon	11.5	65.4	21.1	1.9	0	0
Trinity	8.9	75.6	15.6	0	0	0
University of Chicago	0	5.1	5.1	20.3	27.1	42.4
765 Seminarians	2.9	19.7	23.5	27.8	19.7	6.3

*Response 1 indicates very conservative, 2 conservative, 3 moderately conservative, 4 moderately liberal, 5 liberal, 6 very liberal.

ANALYSIS OF RESPONSES TO THE POLYPHASIC VALUES INVENTORY

The authors have selected five of the twenty items in the PVI for this brief report. The five items sample student values on several dimensions and are regarded as representative of the total research. The data, along with the PVI items, are presented in tabular form in Tables IV through VIII. The figures recorded in the tables are per cents of each sample selecting each of the five responses to a given PVI question. Ordinarily the figures in each row of the tables total 100%; the few exceptions are due to students leaving the question unanswered. These constitute a small fraction of one per cent of the total number of responses. The bottom portion of each table reports the normative data from both the seminary and the college studies, with the college data broken into male and female norms.

Many interesting hypotheses about the various samples may be tested using the chi-square approximation of the multinomial. Goodness-of-fit procedures have proven especially fruitful, using one of the normative distributions as the hypothetical model. For example, when the University of Chicago sample is compared to the seminary norms, it differs significantly (0.01 level) from the norms on every question. The reader is directed to the Bibliography at the end of this article (see Girling, 1968) for additional information on testing of hypotheses about these data.

PVI Item 6: Freedom of Enterprise

Which of the following policies would provide the most desirable relationship between government and business enterprise?

(1) The government should provide only that regulation of private enterprise which is needed to protect the public from fraud.

(2) Some regulation of private enterprise is needed to insure a stable economy and individual opportunity, but supply and demand should be the major regulatory force.

(3) Private enterprise should be encouraged; however, the government should take every step needed to guarantee a stable economy and to insure the economic welfare of every citizen.

(4) The government should operate major industries but permit private ownership of real estate and some business.

(5) The best arrangement is one in which the government owns and operates all productive and distributive enterprise as a public trust.

TABLE IV. DISTRIBUTION OF RESPONSES TO PVI ITEM 6.

Sample	Sample Size	Per Cent Giving Each Response				
		1	2	3	4	5
Andover Newton	58	6.9	27.6	56.9	5.2	3.4
Boston College	45	6.7	17.8	73.3	2.2	0
Saint Thomas	45	2.2	24.4	73.3	0	0
Candler	49	8.2	36.7	53.1	2.0	0
Iliff	45	8.9	31.1	55.6	4.4	0
Golden Gate	44	18.2	34.1	47.7	0	0
Southwestern	48	6.3	56.3	37.5	0	0
Lancaster	59	5.1	30.5	62.7	1.7	0
Luther	57	1.8	38.6	54.4	3.5	1.8
Northwestern	55	5.5	43.6	50.9	0	0
Nashotah	46	4.3	34.8	52.2	6.5	2.2
Princeton	58	6.9	24.1	67.2	1.7	0
Gordon	52	13.5	59.6	25.0	1.9	1.9
Trinity	45	11.1	48.9	40.0	0	0
University of Chicago	59	0	8.5	81.4	8.5	1.7
Male Seminarians	765	6.8	34.0	55.9	2.6	0.7
Male Collegians	1971	9.5	43.2	44.5	1.6	1.1
Female Collegians	2034	10.5	39.0	47.7	1.8	0.8

PVI Item 12: Race Relations

Which of the following could be expected to bring about the most desirable relationship between human races?

(1) The best arrangement is one in which each race lives in its own community and has only limited contact with members of other races.

(2) Public facilities such as schools and parks should be open to all persons, but there is no reason to encourage social contact between the races in privately owned facilities.

(3) Members of different races should be permitted to attend the same schools and work in the same shops and offices, but it would be best for them to seek friends among their own people.

(4) It is desirable to have a maximum of personal contact between the races to overcome racial problems, but intermarriage between the races is undesirable.

(5) A maximum of personal contact including intermarriage is the best way to overcome racial problems.

TABLE V. DISTRIBUTION OF RESPONSES TO PVI ITEM 12.

Sample	Sample Size	Per Cent Giving Each Response				
		1	2	3	4	5
Andover Newton	58	0	0	3.4	13.7	82.8
Boston College	45	0	0	0	26.7	71.1
Saint Thomas	45	0	6.7	0	20.0	73.3
Candler	49	0	6.1	12.2	36.7	44.9
Iliff	45	0	0	2.2	26.7	71.1
Golden Gate	44	0	4.5	11.4	47.7	34.1
Southwestern	48	2.1	8.3	22.9	60.4	4.2
Lancaster	59	0	3.4	5.1	25.4	66.1
Luther	57	0	3.5	7.0	21.1	68.4
Northwestern	55	0	0	3.6	34.5	60.0
Nashotah	46	0	0	8.7	30.4	58.7
Princeton	58	0	3.4	0	25.9	70.7
Gordon	52	1.9	5.8	11.5	40.4	40.4
Trinity	45	0	11.1	17.8	44.4	24.4
University of Chicago	59	0	0	0	4.1	94.9
Male Seminarians	765	0.3	3.3	6.8	29.9	59.0
Male Collegians	1971	1.6	10.9	11.2	32.2	43.6
Female Collegians	2034	0.9	8.6	11.9	33.7	44.3

PVI Item 16: Sex Relations

In order to achieve the most satisfactory relationship between the sexes, what restrictions should be placed on sexual intercourse?

(1) Sex relations should be limited to persons who are married to each other, for better or worse, till death does them part.

(2) Sex relations should be limited to persons who are married to each other, but marriage is a contract which may be dissolved by rules established by the society.

(3) Sex relations should be limited to persons who are in love with each other--whether they are married or not.

(4) Much personal freedom is desirable, but the sex relationship is a personal one, and partners should be selected discreetly.

(5) No restrictions are needed; the sex drive is biological and is not a moral issue.

TABLE VI. DISTRIBUTION OF RESPONSES TO PVI ITEM 16.

Sample	Sample Size	Per Cent Giving Each Response				
		1	2	3	4	5
Andover Newton	58	13.8	31.0	22.4	31.0	1.7
Boston College	45	60.0	28.9	4.4	2.2	0
Saint Thomas	45	95.6	0	2.2	2.2	0
Candler	49	28.6	44.9	10.2	16.3	0
Iliff	45	6.7	40.0	15.6	33.3	4.4
Golden Gate	44	77.3	18.2	0	2.3	0
Southwestern	48	81.3	18.8	0	0	0
Lancaster	59	35.6	39.0	6.8	18.7	0
Luther	57	36.8	35.1	15.8	10.5	1.8
Northwestern	55	43.6	29.1	20.0	7.3	0
Nashotah	46	69.6	15.2	6.5	8.7	0
Princeton	58	15.9	34.5	17.2	31.0	0
Gordon	52	75.0	21.1	1.9	1.0	0
Trinity	45	80.0	17.8	0	0	0
University of Chicago	59	0	13.6	28.9	54.2	1.7
Male Seminarians	765	45.6	26.3	10.8	15.8	0.7
Male Collegians	1971	21.9	17.0	18.5	36.1	6.3
Female Collegians	2034	30.2	24.1	19.7	23.7	2.0

PVI Item 18: Belief in God

What do you believe is the true nature of God?

(1) I believe in a personal God who has revealed Himself in the Bible.

(2) There is a God, Father of all men, who is common to all religious faiths. It is not particularly important whether a man is a Christian, Jew, Moslem, Hindu, etc.

(3) I believe in a Supreme Being or First Cause, but I cannot believe in a personal God.

(4) The nature of God is not (or cannot be) known by man.

(5) There is no God.

TABLE VII. DISTRIBUTION OF RESPONSES TO PVI ITEM 18.

Sample	Sample Size	Per Cent Giving Each Response				
		1	2	3	4	5
Andover Newton	58	53.4	27.6	0	17.2	1.7
Boston College	45	88.9	11.1	0	0	0
Saint Thomas	45	93.3	4.4	0	0	0
Candler	49	75.5	8.2	2.0	14.3	0
Iliff	45	33.3	26.7	4.4	31.1	2.2
Golden Gate	44	100.0	0	0	0	0
Southwestern	48	100.0	0	0	0	0
Lancaster	59	72.9	18.6	0	8.5	0
Luther	57	87.7	3.5	1.8	7.0	0
Northwestern	55	81.8	12.7	0	3.6	0
Nashotah	46	91.3	8.7	0	0	0
Princeton	58	67.2	17.2	1.7	10.3	1.7
Gordon	52	98.1	0	0	1.9	0
Trinity	45	100.0	0	0	0	0
University of Chicago	59	42.4	15.3	3.4	30.5	8.5
Male Seminarians	765	78.0	10.6	0.9	8.9	1.0
Male Collegians	1971	26.8	41.6	9.3	15.5	0.8
Female Collegians	2034	29.4	48.6	7.6	10.5	0.5

PVI Item 19: Belief about the Bible

What do you believe about the Bible?

(1) It is the inspired Word of God, unquestionable authority in religious faith and practice.

(2) It contains God's message to men, but not all of it can be regarded as completely reliable.

(3) It is an inspired religious book similar to other religious writings which direct men's thoughts toward God.

(4) It is a great literary effort by a primitive people which gives much insight to their history and beliefs.

(5) It is a fraud which deludes men.

TABLE VIII. DISTRIBUTION OF RESPONSES TO PVI ITEM 19.

Sample	Sample Size	Per Cent Giving Each Response				
		1	2	3	4	5
Andover Newton	58	0	58.6	34.5	5.2	1.7
Boston College	45	35.6	57.8	0	0	0
Saint Thomas	45	71.1	26.7	0	0	0
Candler	49	12.2	71.4	12.2	4.1	0
Iliff	45	4.4	33.3	33.3	28.9	0
Golden Gate	44	81.8	18.2	0	0	0
Southwestern	48	95.8	4.2	0	0	0
Lancaster	59	11.9	74.6	8.5	3.4	0
Luther	57	40.4	49.1	7.0	3.5	0
Northwestern	55	21.8	69.1	7.3	1.8	0
Nashotah	46	26.1	67.4	4.3	0	0
Princeton	58	15.5	67.2	12.1	5.2	0
Gordon	52	88.5	11.5	0	0	0
Trinity	45	100.0	0	0	0	0
University of Chicago	59	5.1	32.2	44.1	18.6	0
Male Seminarians	765	38.4	44.1	11.6	5.0	0.1
Male Collegians	1971	21.8	29.8	30.6	16.4	1.4
Female Collegians	2027	27.3	30.6	30.5	11.2	0.3

SUMMARY AND CONCLUSIONS

A comprehensive study of the values of American seminary students has been briefly described and some of the findings abstracted. A common core of values held by the vast majority of the participants has been identified. Generally, this can be described as a rather strong commitment to American-style democracy with its emphasis on private initiative, racial tolerance, and moral responsibility. Within this framework, however, there were many areas of widespread disagreement, and it would be in error to speak categorically about the values of the population under study. This is particularly true with respect to certain religious doctrines traditionally associated with Christianity.

Each of the twenty items of the Polyphasic Values Inventory yielded significant differences among the various institutions sampled. When the total seminary sample is used as a norm and the subsamples compared to it using chi-square goodness-of-fit techniques, at least two schools differ from the norm on each item, and fourteen schools differ from the norm on Item 19 (belief about the Bible). One institution (Luther) differs significantly from the norm on only one item; conversely, one institution (Chicago) differs from the norm on all twenty. The number of significant differences found suggests that there is considerable heterogeneity in the value commitments of the various student bodies sampled.

Responses of the seminarians to five PVI items have been included in this report along with normative data from a much larger group of college students. Both the seminarians and the college students overwhelmingly endorse private enterprise, but the seminarians appear slightly more inclined to support what would be described by some as the welfare state. The seminarians were noticeably more liberal in

their views on race relations; however, it should be noted that the vast majority of American college students appear to have little sympathy for racism. The collegians take a more liberal view of sex--only 39% of the male collegians believe sexual intercourse should be restricted to marriage partners, while 71% of the seminarians subscribe to such a restriction. The vast majority of the seminarians (77%) express a belief in the God of the Bible, as compared to only 28% of the collegians. Approximately 35% of the seminarians and 22% of the collegians subscribe to the traditional doctrine of Biblical inspiration. Finally, informal inspection of the responses of individual students, seminarians and collegians alike, suggests that many students lack a well-defined system of values.

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